

MYSTICISM OF SELLING PRICE HAMEMAYU HAYUNING URIP BEBRAYAN (KEJAWEN ETHNO-ECONOMIC APPROACH)

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Abstract

The qualitative research of this kejawen ethno-economic aims to reveal actions kejawen culture of hamemayu hayuning urip bebrayan. Culture staple seller of panunggalan community in Gede Traditional Market-Surakarta makes people together with buyers. This atmosphere makes selling price determination is not solely economic benefits as much as possible. Therefore, the cultural tradition of hamemayu hayuning urip bebrayan becomes an analytical tool. Data was collected through participant observation of the panunggalan community and scholars. The results show cultural mysticism affects selling the price-determining concept that combines economic and non-economic values. This combination makes selling activities profit and loss and a spiritual and social belief that God gives sustenance through the buyer. An achievement makes it easy for sellers to feel what the buyer feels and considers the buyer, not someone else. This inner and outer whole conviction gave rise to kejawen ethno-economic. Ethno-economics is a transaction activity based on sympathetic feelings and thoughts not to harm (rumangsa handarbeni) by prioritizing honesty and kindness between seller and buyer. The activities of economic actors originate from the balance between the way of life and activities. The balance to always remember and obey God and love fellow humans as a form of guidelines for living life. Guidelines are the essence of life serenity according to God's will. This condition fosters a close brotherhood of increasing brothers (sedulur). Fraternal relations as a form of harmonious interaction, so far, have provided fluency (pelarisan) and wealth (pesugihan).

Keywords: *Selling price, hamemayu hayuning urip bebrayan, kejawen ethno-economic, harmonious interaction.*

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INTRODUCTION

Kita mesti berhenti membeli rumus-rumus asing, diktat-diktat hanya boleh memberi metode, tetapi kita sendiri musti merumuskan keadaan (Sajak Sebatang Lisong, WS Rendra).

This statement is not an expression of anxiety but a passion for always holding the culture of nationalism. The same conditions with our scientific world are still hegemony by Western sciences, which means importing social scientific theories from outside. Therefore, social science must be able to see, research, and think about the community. It means that none other than seeing the community as it is (Wahidah, 2015; Sugiarto, 2015; Kistanto, 2016; Masduki, 2017). Swasono (2014) stated that this social culture is sovereignty awareness, independence, dignity, intelligent life (not just intelligent thinking), resilience, power, and trustworthiness. Achievement is an effort not to chase economic value added (to have more) but to forget to pursue social-cultural value added (to be more). The socio-cultural value-added prioritizes people's sovereignty rather than market sovereignty. People's sovereignty influences the presence of harmonious interaction as a form of cooperation, not competition forums. This collaboration is based on the cultural strength that we have (Indonesia). Cultural power like this gives the characteristics of knowledge based on the cultural environment itself, namely Indonesian culture (Boanergis, Engel & Samiyono, 2019). The richness of Indonesian culture provides a unique characteristic of developing knowledge that combines human and cultural elements. This combination makes the active role of humans as creators of culture. One manifestation of this culture is seen in the determining selling prices culture in traditional markets.

Traditional market culture brings sellers and buyers into a market and conducts direct transactions. This culture is different from in a mall or supermarket, showing that the buyer-seller relationship is nonverbal, symbolic, arranged, and controlled through an electronic machine for the availability of goods (Surbono, 2018; Kistanto, 2016). This atmosphere makes selling price determination based on the interaction process of demand and supply and historical cost with markup concept.

The economic theory and historical cost have indeed succeeded in developing a logical price model (Efferin, 2015; Suwardjono, 2016; Utama, 2016). However, these two concepts are difficult to apply in traditional markets due to two things: first, the natural characteristics of traditional markets with bargaining mechanisms able to change the determination of selling prices. Second, economic theory and historical cost assume that the seller aims to get the maximum profit from the economic transaction of price-fixing to the buyer, even though there is a togetherness that is presented from the bargaining to accept the results of the price determination. The bargaining interaction proves that process of determining the selling price not only involves the calculation of costs and profits, but also the existence of mutual trust. This trust further generates the seller's inner ability to work together and increase tolerance with buyers.

The realization of togetherness informing the selling price can provide comfort for both parties. This atmosphere produced the selling price-determining concept of basic food or staple

(*pangupa jiwa*). This price is a combination of economic and non-economic benefits. Combining these two values is the embodiment of a culture that is always *hamemayu hayuning urip bebrayan* in the traditions of *kejawen* (comparative Javanese mysticism) followers. *Hamemayu hayuning urip bebrayan* (harmony understands yourself, and respect so feel things that other people feel) shows a universal and altruistic personality, which is a form of personality that can interact in understanding as it understands itself. Understanding these same feelings is a way to get happiness. This atmosphere, the mystical value of *hamemayu hayuning urip bebrayan* is an outward action based on a sincere intention to do good (*becik sejatining becik*) to fellow human beings. If this action is based on that intention, then peace of life will be achieved. The peace of life can draw on the identity of a person who has a term, meaning that the person can control himself physically and mentally. The ability to master themselves physically and mentally can understand their rights and obligations based on sustenance's belief originating from others (Humaeni, 2015; Wahidah, 2015; Kistanto, 2016; Pamungkas et al. 2018). Sustenance makes one's feelings sincere and happy and has a sympathetic mind in economic activity. This activity is based on Javanese culture. It is what is meant by ethno-economics (Endraswara, 2015). Ethno-economics is a transaction activity based on feelings and sympathetic thoughts not to harm (*rumangsa handarbeni*) by prioritizing honesty and goodness between the seller and the buyer. The activities of economic actors are rooted in the balance between a way of life and activities (*tata urip* and *laku*), namely the balance always to remember and obey God and love for fellow human beings. This balance is a form of *tatanan paugeraning urip*. *Tatanan* is the essence of life peace according to God's will.

Thus, based on the previous description, the determination of selling prices, such as in Gede Market, creates an atmosphere of peace, togetherness, and harmony between sellers and buyers. This non-economic value is created from the tradition and openness of information on determining the selling price of essential commodities in the *Gede-Surakarta* Traditional Market. Furthermore, the belief that Darsih's explanation strengthens the existence of non-economic values is as follows:

Doltinuku awujud dharma wong loro kathi linuwih seduluruan podho abutuhake. Butuhake kanggo urip lan nyambung tresna lan tulung timulung. Kahana iki uga diugemi dadi piranti ngadohake mung untung materi lan numbuhake rasa. Laku sing mung ngadohake kebrondok. Ukuran mung sewu...satus sing dadiake adoh sesrawungan...mung ara iso dadi dhewe nanging kosokbalinne yo...mbutuhake...mung waktu lan dina iki sing wujudake...gusti mboten sare aja ngugu awake dhewe mung kahanan dhuwik dadi sarane bebrayan... [Buy-sell to the embodiment of two people sincerity, togetherness needs each other Activities to live and grow love and help. This condition is believed to be means of avoiding only material gain to produce feelings. Activities that keep the buyer away from fraud. The determination of thousand... hundred... makes togetherness distant... cannot make arbitrariness mean yes... need... in time and days to come... God does not sleep, so do not seek your own money pleasures but cultivate togetherness...]. (Interview, 23 April 2019, at 06.12 WIB).

The combination of these two values in this study will be variable, determining the selling price. Prices are based on trust without harming the seller and buyer. This atmosphere is a manifestation of the awareness of human relations with humans. At the point of simplicity and inner honesty, awareness of civilization that wealth is a gift of God based on *memayung hayuning urip bebrayan* with buyers without markup [*rezeki awujud peparinge Pangeran miturut memayung hayuning urip bebrayan wong tuku tanpa nutuk ngetunake*]. Based on the presentations presented, this research wants to develop the selling price-determining concept. **How is selling price based on mysticism *kejawen* cultural *hamemayu hayuning urip bebrayan* based *kejawen* ethno-economic approach?** The use of the noble culture of *kejawen* is due to the order of living together. This order is teachings of life view noble manners in blessings of *Gusti Engkang Mubeng Dumadi*. This cultural tradition provides confidence in an inner strength that influences attitudes and thoughts, and actions—related to this as stated by Kistanto (2016), Surbono (2018), and Pamungkas et al. (2018) that belief in certain can bring inner strength. Combining these two values determines the basic selling price commodities made by *kejawen* residents at *Gede* Traditional Market-Surakarta. Pricing like this is based on the support of tradition and information disclosure on selling prices in the market. Explanation of these combination two values is expected to prove the presence of the *kejawen* ethno-economic approach. An approach based on inheritance and acceptance is based on building economic benefits, but non-economic benefits are also presented. This combination reflects the practice of prices of basic commodities in market formed through bargaining. The bargaining phenomenon shows openness of two-way price communication intensively as a human touch in full control. This openness can reduce asymmetry information and price reduction, although the length of bargaining time may be seen as transaction costs.

RESEARCH METHOD

This research is qualitative of *kejawen* ethno-economic—approach to understanding economic activities based on *kejawen* culture (Endraswara, 2015). The embodiment is based on the occasional *hamemayu hayuning urip bebrayan* in determining the selling price of staples. Cultural mysticism like this directly makes selling activities smooth as reality in Traditional Market *Gede*-Surakarta. The cultural study is based on in-depth interviews with sellers of the *panunggalan* community, is Jumadi, Darmaji, Joko Mulyo, Darsih, Sunarto, dan Partiningsih. Furthermore, intellectuals, including:

First, Prof. Dr. Suwardi Endraswara, M.Hum (Professor of *Kejawen* Mystics Language and Literature State University-Yogyakarta). His determination as an informant was based on competence and interest in developing the cultural traditions of noble manners *kejawen hamemayu hayuning urip bebrayan* at the level of concepts and practices. Thus, his support for presence was able to reveal cultural traditions of *kejawen* noble character.

Second, Dr. Nanik Prihartanti, M.Si (Doctor of Psychology, Psychology Faculty of Muhammadiyah University-Surakarta). Her determination as an informant was based on scientific mental competence—the psychology of the soul about developing a healthy personality based on the taste of *kejawen*. In addition, his willingness and interest to present noble mind and character

development of *hamemayu hayuning urip bebrayan kejawen* traditions is the guideline for *tatanan paugeraning urip* sellers' souls in the Traditional Market *Gede-Surakarta*. Using these guidelines in determining process selling price is a manifestation of a healthy and tangible soul that can be applied.

Third, Bandung Mawardi (Humanist of *kejawen* and Editor of *Pawon Sastra-Surakarta* and manager of *Bale Sastra Kecapi*). His designation as an informant was based on his willingness and interest to develop a tradition of lofty teachings of *kejawen hamemayu hayuning urip bebrayan* as a manifestation of the preservation of Javanese culture. His presence gave the support of Javanese culture as the peace of the seller in buying and selling interactions (*doltinuku*) in the Traditional Market *Gede-Surakarta*.

This process was carried out for nine months, from April 23, 2019, to January 29, 2020. In addition to in-depth interviews, we were also supported by the Researcher's direct involvement in routine community activities and selling as a condition of an ethno-economic approach. In the next stage, the interpretation of text obtained from field and interview is developed into context. This research is based on trustworthiness (Creswell, 2015). The results of economic and non-economic value for *hamemayu hayuning urip bebrayan* are the findings of this study based on *kejawen* transaction culture.

RESULTS AND DISCUSSION

Results

The *hamemayu hayuning urip bebrayan* tradition culturally influences the life activities of *Kejawen* sellers. This culture manifests itself in the form of speech (*munamuni*), attitude (*solah Bawa*), mimic (*ulat lan pasemon*), and body language (*patrap utawa pakarti*), which ultimately makes realize that social and spiritual in economic activity. Social is meant buyer as a brother (*tuna satak bathi sanak*), and spiritual as conviction of sustenance given by God through the buyer.

Such a culture makes profit and loss of selling not only measured from the material aspect but also non-material. This atmosphere gives an attitude of not feeling rushed and competing to find material in selling activities. As stated in the dialogue below:

Joko Mulyo : *Yen reribed doltinuku punika dipun rewes babakan arta mung kahana wujudipun yo...ora iso netremakae*. [Buy-sell activities that focus on the realization of money...cannot be ease].

Darsih : *Nentreme mung kawontenan mripat sing mung dipandang*. [Ease is only limited to sight].

Joko Mulyo : *Kados ing antawisipun reribed arta udhar ngilangake dathengipun raos sesarengan wong tuku*. [like embodiment of wanting only money eliminates the feeling of being with buyer].

Whedy Prasetyo: *Punika banjur dados kahanan sederekan kalian tiyang tumbas...gih*. [events like this become a form of togetherness with buyer...ya].

- Joko Mulyo : *Nak... kahana doltinuku mung kahanan jati dadiake seduluran urip sempulur selawase.* [Nak...buy-sell events are actually a form of togetherness to live forever].
- Whedy Prasetyo: *Sahingga kahana awujud bebathen seduluran gih.* [So that achievement is mutual benefit]
- Joko Mulyo : *Leress...saged ingkang sumerep tiyang tumbas saged sumrigah lan akur sesrawungan wis dadiake umpamane mbanyu mili rezekine.* [True...can make buyers happy and harmoniously interact, already giving like water flowing sustenance].
- Darsih : *Mbanyu mili kraos tentrem-tatag anngnipun pados pangupa jiwa, punika wohing mangertos, yen kabutuhan pangupa jiwa punika, mesthi cekap lan mesthi kalampahan. Mila kraos tentrem-tatag, anngnipun pados pangupa jiwa, punika lajeng mahanani dhateng raosipun tiyang tumbas.* [Water flow provides serenity to seek staple, this is a manifestation of understanding that basic needs must be sufficient and fulfilled. So that the feeling of serenity is sure to fulfill staple of understanding buyer feelings].
- Joko Mulyo : *Langgeng sesrawungan...maksudipun Yuk Lasmi dados raos tentrem-tatag.* [Forever interaction...what Yuk Lasmi stated made a serenity sense].
- Whedy Prasetyo: *Raos tentrem-tatag menika miturut raosipun piyambak napa sesarengan kaliyan tiyang tumbas.* [This serenity sense is based on feelings of self or belonging to buyer].
- Joko Mulyo : *yo...raosipun wong loro...ora isa mung sing dodol wae...dadine yo..kudu sapanunggilanipun bareng-bareng ngraosaken.* [ya...both feelings...can't be seller...so...realization of feeling togetherness].
- Darsih : *Ngraosaken menika...punapa ingkang kaucap lan tumindak...amarga rezeki wong doltinuku wis pininta peparinge Pangeran...ora ana sing ngowai...[this feeling...speech and behavior manifestation...because sustenance of buy-sell activity has been determined as a gift from God...there is nothing wrong...].*
- Whedy Prasetyo: *Kahana uga awujud doltinuku punapa ingkang dados arta mung mboten arta kemawon...kan gih mekaten tho...[Buy-sell events to make money isn't just money...it really is like this...].*

Joko Mulyo dan Darsih: *Leress...Nak* [Right...Nak]

The dialogue of selling activities *panunggalan* community sellers believes that achieving profits is based not only on economic value but also on non-economic value in peace, togetherness, and harmony. This combination makes the seller honest and doesn't disappoint the buyer, thus creating a harmonious relationship between the two parties. The harmonious relationship makes trading activities not merely to achieve maximum economic profit, but rather a slight profit but continues to exist (*ajeg*). According to Prasetyo (2015, 2020), understanding benefits like this means not rich in material, but his life seems sufficient. It is also stated by Endraswara (2015) and Sugiarto (2015), which says that material income in selling activities is enough because there is already a belief in

life provision, namely God (*peparinge Pangeran*). However, confidence makes uneasy and anxious (*sing penting cukup wis ana sing ngatur supaya ora kemrungsung lan nelongso*) on results of selling price-determining.

The activity of selling price-determining as such is an embodiment of the seller's inner simplicity and honesty to lose (*wani tombok*), suitable (*guthuk*), and balance (*cucuk*). That is why they can't apply a culture of only looking for economic (material) benefits. Culture seeking economic profit alone will only stifle trade activities (Endraswara, 2015; Pamungkas et al., 2018). Related to this, as explained by Boanergis, Engel & Samiyono (2019), price determination in traditional markets isn't only intertwined in the form of cost and profit calculations but also based on mutual trust as an embodiment of togetherness between the two parties. Selling prices in traditional markets are formed from the interaction process between sellers and buyers. This interaction determines the price received (Prasetyo, 2015; Humaeni, 2015).

Regarding this matter, Utama (2016) also explained that the interaction of both parties to determine price agreements indicates selling price elasticity. This price is because they were selling price-determining culture in the traditional market as referred to interaction phenomenon of social trade agreements. This social agreement results in two things: first, the economic calculation made by seller and agreement in exclusion responsibilities form called exemption clause. Second, exoneration clauses are influenced by buying and selling transaction environment (Endraswara, 2015).

Tradition environment meeting together between seller and buyer. This meeting formed an agreement on selling prices. The price agreement isn't only influenced by material and various factors that originate from the seller's confidence formed from the meeting. This meeting gives confidence that the price formed is a price attached to the product being traded. As stated by Suwardi Endraswara (Interview, August 29, 2019, at 09:10 WB) that:

Merasa tenang dan tatag dalam menentukan harga jual adalah buah dari memahami bahwa kebutuhan hidup yaitu pangupa jiwa pasti cukup dan terlaksana. Artinya, penjual dan pembeli menjadi satu kesatuan bukan hanya harga namun raos juga dihadirkan. Merasa tenang yang saya maksud nilai uang hadir bersama dengan rasa bungah atau senang sebagai wujud rasa nrima tanpa ngrundel.[Feeling at ease and *tatag* in selling price determining is fruit of understanding that life necessities that is staple must be sufficient and fulfilled. That is, seller and buyer become a single entity not only in price but also presented. Feeling peaceful that I mean the value of money comes together with a *rasa bungah* or happy as a *rasa nrima tanpa ngrundel*.]

As a consequence of the above transaction, the price determination fluctuates. Why is that? Because in traditional markets, there is atmosphere formation of togetherness between sellers and buyers (Kistanto, 2016; Masduki, 2017; Muqoddam, Faqihul & Maghfiroh, 2019). This fabric of togetherness is an awareness form that isn't mutually harmful and disappointing. The formed togetherness makes prices relatively (Wahidah, 2015; Kistanto, 2016; Endraswara, 2015). This kind of condition is a dynamics pricing manifestation to compromise between the seller and buyer

(Sugiarto, 2015). It is in line with humanist Bandung Mawardi's statement (Interview, May 1, 2019, at 16:15 WIB) as follows:

Berjualan di pasar...Gede...tumbuh rasa untuk saling memahami. Memahami yang hanya dapat dirasakan dalam diri para penjual penghayat...tajam rasanya untuk menyenangkan pembeli...pasti dengan ini tidak akan kekurangan materi untuk berjualan. Karenanya, keuntungan atau bebathen sedikit atau banyak bagi mereka tidak masalah.[Selling in market... Gede...grows a sense for mutual understanding. Understanding what can only be felt in seller community...sharp it feels to please the buyer...surely with this willn't lack the material to sell. Therefore, profit or bebathen a little or a lot for them does not matter.]

The statement above was also emphasized again by Nanik Prihartanti (Interview, May 1, 2019, at 10:15 WIB) that:

Untung rugi...penjual di pasar Gede sebagaimana Nak Whedy lakukan bukan diukur dari aspek material saja, melainkan sisi lainnya. Kedua hal yang membuat jalannya roda ekonomi berjualan selalu khas untuk tidak takut rugi dan takut untung...maksud saya keuntungan dan kerugian itu bukan materi namun bagaimana hubungan harmonis selalu terjaga...ini implikasi psikologi raos kultur kejawen untuk isa rumangsa artinya bisa memahami bukan menipu...luhur dari ucapan...dan ini orang Kejawen mengerti...sungguh mengerti.[The profit and loss...sellers in the Gede market as Nak Whedy didn't only measured from material aspect, but other side. The two things that make the economic wheel of selling are always typical not to be afraid loss and profit...I mean profits and losses are not material but how harmonious relationships are always maintained...this is psychological implications of Javanese culture for isa rumangsa meaning it can understand deceiving...sublime from words...and this kejawen people understand...really understand.]

Basing the two statements shows the relative price is an agreement point that can be accepted by both parties, meaning that there is no longer a meeting of supply and demand as well benefits expected by the seller. This togetherness can also result in creating harmonious communication for both parties (Endraswara, 2015). As explained by Swasono (2014) and Kistanto (2016), communication in harmony is another information delivery form that promotes openness and does not harm other parties. Furthermore, such communication is based on the affection that can foster empathy (Sugiarto, 2015; Boanergis, Engel & Samiyono, 2019). The empathy sense shows togetherness and brotherhood in conducting buying and selling activities. Endraswara (2015) and Pamungkas et al. (2018) expressed the same view, which states that together activities in buying and selling can interact between the two parties based on economic value calculation alone also non-economic. The combination of these two aspects can neutralize price uncertainty. The together activities of two parties by Prasetyo (2015), Allen (2015), and

Rifa'i (2017) are other embodiment forms of social culture in traditional markets. Therefore, the social culture is internalized sustainably and becomes an inseparable part as a whole from trade transactions in *Gede* market-Surakarta. Furthermore, Muqoddam & Maghfiroh (2019) also stated that the embodiment of social culture in traditional markets can positively impact the fairness of both parties. This explanation is in line with Nanik Prihartanti (Interview, September 18, 2019, at 10:15 WIB) as follows:

Budaya sosial pasar tradisional Gede ini merupakan wujud tradisi lokal yang luhur atas terbentuknya harmonisasi harga jual. Harmonisasi ini membuat kebersamaan pembentukan harga jual, sehingga harga jual tidak hanya didasarkan konsep penentuan harga saja untuk hanya menghasilkan laba, namun ada nilai rasa yang membuat bertahan dan lancar aktivitas jual-belinya. [Social culture for *Gede* traditional market is manifestation of noble local traditions on formation of selling prices harmonization. This harmonization makes together formation of selling price, so that selling price is not only based on determining prices concept to only make a profit, but there is a sense of value that makes it survive and smoothly buying and selling activities.]

The combination of economic and non-economic values in selling price-determining gives a mystical profit (*kabegjan*). This kind of mysticism indirectly makes smooth trading activities in *Gede* market-Surakarta. This explanation refers to Sunarto's statement:

Kasebut nemtokake pathokan regi sade mung awujud akal. Pangertine rega mung sedelokae wektu nemtokake yaiku rolas ewu repes sak kilone awujud gula. Nanging dhuwit iki isa pancet utawa mudhun dadi sewelas ewu repes minangko ukurane bandho arto kemawon, nanging napa raos akeh. Raos iki kudu diraosaken mboten diitung. Pasar Gede mriki nguwehi kuate raos wujude tentreme urip, yaiku raos tentrem, guyub lan ngerti tiyang tumbas. Raos iku kabeh menahi padho uga luwih saka bandho arto iku dhewe, minangko iki ora butuh kalkulator gawe ngitung. [The realization of selling price determining can only be accepted by the mind. This means that sugar price is a determining form twelve thousand rupiahs one kilogram. However, this money can be fixed or dropped to eleven thousand rupiahs only as a material value form but accepts a great mind. This mind must be felt not counted. *Gede* market provides a mind as peace life form, namely a mind harmony peace and understanding of buyers. These minds all give same even more than material money itself, so it doesn't require a calculation tool to count them.]

In line with Sunarto as well as researchers themselves feel in selling activities (*lelaku doltinuku*) are as follows:

Penentuan harga dua belas ribu rupiah (Rp.12.000,00) menunjukkan catatan fisik harga jual Gula Pasir per kilogram yang disampaikan kepada pembeli. Interaksi yang diharapkan dapat meyakinkan pembeli sebagai penerima informasi

penetapan harga jual tersebut. Namun, materi (angka) ini akan berubah ketika rasa dihadirkan, yaitu keyakinan materi dua belas ribu rupiah terdapat keuntungan rasa yang diberikan pembeli. Keuntungan rasa bahwa pembeli dan penjual di Pasar Gede hidup dalam persaudaraan yang erat (*sumadulur*). Persaudaraan erat inilah "buah" ketenteraman tradisi ajaran budi pekerti luhur *hamemayu hayuning urip bebrayan* dalam penentuan harga jual *pangupa jiwa*, yaitu harmoni sebutuhnya (*sabutuhe*), seperlunya (*saperlune*), secukupnya (*sacukupe*), sebenarnya (*sabenere*), semestinya (*samestinya*), dan sekaligus sepantasnya (*sakepenake*). [The price determination of twelve thousand rupiah (Rp. 12,000.00) shows physical record selling price of sugar per kilogram delivered to buyer. The expected interaction can convince buyer as recipient of selling price fixing information. However, this material (number) will change when taste is presented, i.e., material conviction of twelve thousand rupiahs is that taste benefits are given by buyers. Gain a sense that buyers and sellers in *Gede Market's* live in close kinship (*sumadulur*). This close brotherhood is the "fruit" peace tradition of *hamemayu hayuning urip bebrayan* noble character in selling price determining *pangupa jiwa*, namely harmony as needed (*sabutuhe*), as necessary (*saperlune*), to taste (*sacukupe*), actually (*sabenere*), as properly (*samestinya*), and same time appropriate (*sakepenake*).]

Determination of harmony selling price as referred to above shows interaction with the buyer as a whole existence. This integrity makes the selling price-determining of basic food or staple acceptable to buyers every day. Regarding this matter, refer to Joko Mulyo's explanation below:

Nemtokake pathokan regi sade dhateng mriki mboten namung awujud lisan rega, namung wonten kapitadosan raos padho karo tiyang tumbas wujud untung, supados ibaratipun isa toleh tengen lan kiwa. Pagertine ngupas raos toleh tengen awujud mboten bandho arto, lan kiwa awujud bandho arto ing nemtokake pathokan regi sade pangupa jiwa. [Selling price determination at here is not only in material form utterances, but there is an inner self with buyer as a profit form, so it can be likened to looking right and left. That is, looking right to non-material form, and left to material form in selling price determining of basic goods.]

Discussion

As referred to by Joko Mulyo, the process of selling price-determining is based on the same inner recognition (*raos sami*). Without this inner foundation, the determining concept of the selling price is only as cause and effect law. The cause and effect, as stated by Jumadi, follows:

Bakul ingkang namung mikiraken bandho arto pathokan regi sade pangupa jiwa kemawon, saengga regi sade namung medal untung utawa rugi, supados dungine tiyang tumbas namung mlebet usaho dadekake pikiran kasebat. Mila kahana iki

digunakake, nunjukne bakul mboten nyadari wawasan uripe yaiku urip mung saderma ngalakoni rejeki bebakulan mampir datange tiyang tumbas. Pangertine mboten kemawon awujud kekiyatan nampo bandho arto kemawon, nanging ana kekiyatan lintune saka njoba awake dhewe, yaiku anane tiyang tumbas. [If seller only thinks material for selling price determining of basic food, resulting in a selling price will only appear profit or loss, while the presence buyer is only as an effort to create that thought. If this provision is heeded, then seller isn't aware of his life philosophy that life is simply following what has been determined, with selling provision it comes through inner togetherness with buyer. This means not only relying on material achievements, but there are other forces outside of him, namely buyer's presence.]

Togetherness and harmony with the buyers expressed by Jumadi like that give an attitude in price reduction (*mbanting rega*). Price reduction like this isn't a mutually disappointing interaction. On the contrary, the embodiment does not disappoint each other, prioritizing meeting the same price (*gathuk rega*) with a buyer.

Found of the same price as referred to shows fixed or falling prices as an interaction result. In this achievement, the soul of seller authenticity discovers himself *murba wasesa*, his soul becoming his captain. It is based on Nanik Prihartanti statement (Interview, September 18, 2019, at 10:15 WIB) as follows:

Murba wasesa itu yang membuat jiwa menyadari pertemuan hadirnya materi dan non-materi dalam penentuan harga jual. Jiwa ini telah menguasai kramadangsa (keegoan materi) yang ada pada dirinya. Kramadangsa ini akan menggoda jiwa penjual yang membuat tidak tenteram, bersama dan rukun. [Murba wasesa that made the soul aware of presence meeting a material and non-material in selling price determining. This soul has mastered kramadangsa (material selfishness) that exists in him. This kramadangsa will tempt for seller soul who makes peace, together and harmony.]

A similar statement was also stated by Suwardi Endraswara (Interview, August 29, 2019, at 09.10 WB) as follows:

Bukan saya orang yang hidup tanpa materi, tetapi kalau berhadapan dengan dunia dagang sebagaimana tradisi ajaran budi pekerti luhur hamemayu hayuning urip bebrayan untuk penentuan harga jual di Pasar Tradisional, khususnya Gede-Surakarta nilai non-materi lebih diutamakan. Nilai ini sebagai murba wasesa keluhuran budi untuk merasakan tenteramnya hidup. Ketenteraman ini bukanlah hanya dari aspek materi, yaitu untung ataupun biaya-biaya yang dikeluarkan. Inilah yang saya maksud sebagai keluhuran pasar tradisional di kita yang dapat mematahkan perhitungan harga jual yang hanya fokus pada materi di ekonomi pada umumnya. [I am not a person who lives without matter, but when dealing with the world of commerce as the tradition noble mindset of hamemayu hayuning

urip bebrayan for determining the selling price in the Traditional Market, especially *Gede-Surakarta* non-material value is preferred. This value is as *murba wasesa* nobility to feel the life peace. This peace isn't only in material aspect, which is profit or costs. This is what I mean by nobleness of our traditional market which can break the calculation selling price which only focuses on material in general economy.]

Determination of the selling price by combining economic and non-economic values is meant by harmony selling price determination. This harmony selling price determination at a practical level shows that *panunggalan* community sellers tend to prioritize togetherness in interacting with buyers, even though it doesn't provide material benefits. So, soul presence is a traditional manifestation of a noble mindset and teachings.

Harmony selling price determination is a real manifestation of reality for a harmonious relationship between two parties. A harmonious relationship like this shows harmonious interaction with the buyer. Sellers of the *panunggalan* community realize this expectation by implementing a *sempulur* principle, which is belief in the buyer as a smooth flow of sustenance, which is likened to endless flowing water. Such beliefs are manifestations of non-economic benefits that indirectly make trading activities smooth.

The *sempulur* principle for selling price-determining of such harmony is an act both parties do not harm until this research is still going well in the transaction for selling price-determining of basic food or staple in *Gede* Traditional Market-Surakarta. Related to this, as stated by Darmaji as follows:

Tradisi ajaran budhi pakerti luhur hamemayu hayuning urip bebrayan awujud menuhi pangupa jiwa kasebut pradikaning pangupa jiwa utawa candraning wong nentokake rega pangupa jiwa. Pangertine, cukupe kabutuhan iku mboten dedasar saka awujud mung bandho arto kemawon. Ugi mekaten, pramila bakul pangupa jiwa yen namung nguja hawa nepsu materi ing nemthoke pathokan regi sade, supados mboten saged untung bandho arto kemawon, nanging uga nampi rugi utawa bangkrut.[The tradition of noble manners *hamemayu hayuning urip bebrayan* guiding the fulfillment of staples refers to staple's fulfillment or success of price-determining staples. That is, the fulfillment of these needs is not only based on material acquisition. Therefore, if a seller of staples indulges in material desires in the process of selling price-determining, then it isn't a material gain but will get a loss or bankruptcy.]

Mr. Darmaji's statement about belief aligns with Suwardjono (2016) and Efferin (2015). It states that if accounting information is used as a material basis for selling price-determining, then selling price is calculated based on accounting information. However, this isn't always marketed selling price, so the likelihood of losses faced in the market due to selling price decisions can be calculated appropriately. The same thing is also shown in research results by Sugiarto (2015) and

Endraswara (2015). It states that the culture of selling prices in traditional markets by *kejawen* sellers based on conditions ready to experience a slight loss, but togetherness with buyers as non-material benefits can cover these losses (*tuna satak bathi sanak*).

Gede-Surakarta's traditional market environment provides support for the presence of these non-economic benefits. This support is in the cultural form of price information disclosure, so prices are no longer material estimates (numbers) but rather the provision of harmonious relations between two parties.

Sellers of the *panunggalan* community liken harmony to a spirit that contains responses (*grahita*) and wishes (*hesti*). The result creates peace, togetherness, and unity of interactions with buyers. This explanation is based on Darmaji's following statement:

Cathetan pathokan regi sade niki awujud tradisi ajaran budhi pakerti luhur kita, saged cegah pikiran ingkang namung untung bandho. Untung bandho niki minangko locitanipun raos sekedap. Gesang dados bakul ing paguyuban kita mboten namung pikiran bandho arto kemawon supados umumipun tiyang pengusaha, nanging ugi wonten nipun raos ingkang awujud tentreme urip. Katentremen meniko saged mujudaken mistik laku doltinuku pangupa jiwa ing pasar mriki lancar sampai dhiten niki. [Note rupiah for selling price determination as teachings tradition our noble character of life, can prevent reason only for material gain. Fortunately, this material is a momentary inner desire. Selling life in our community isn't only the material mind as business economy mind, but presence of an inner whisper to direct life peace. It's this calm that makes mystic activity of selling staples in this market smoothly until now.]

Darmaji's statement is similar to that stated by humanist Bandung Mawardi (Interview, December 18, 2019, at 13.00 WIB) as follows:

Membuktikan rasa penjual Yuk utawa Kang penghayat paguyuban Kejawen memang berbicara sukma atau roh yang tidak rasional tetapi berwujud nyata. Hidup di budaya Pasar Gede mampu menunjukkan perpaduan penentuan harga jual berupa materi dan non-materi. Tanpa saya menunjukkan berapa ukuran nilai materi untuk ketenteraman hidupnya orang laku berjualan tersebut, tetapi dengan hadirnya non-materi tersebut kehidupannya sudah tenteram, rukun dan sejahtera.[Proving the taste of sellers Yuk or Kang for Kejawen community supporters did speak soul or spirit that is irrational but tangible. Living in Gede Market culture is able to show a selling price combination in material and non-material form. Without me showing how measure of material value for life peace of person selling the sale, but with presence of non-material life is peaceful, harmonious and prosperous.]

The harmonious relationship, as explained above, determines the selling price of basic food or staple different from other sellers. Why is that? The sellers of the *panunggalan* community use

a combination of matter and mind as a basis for their determination. The result makes the mind calm not to feel rushed and competing for material benefits. This sentence is based on the results of the Researcher's behavior as follows:

Tradisi ajaran budi pekerti luhur hamemayu hayuning urip bebrayan memberikan keselarasan. Keselarasan seperti ini merupakan mistik lancarnya dagang, yang hanya bisa dihayati melalui batin dan yang kasat mata. Kombinasi nilai yang selama ini dihadirkan, tetapi apabila kedua nilai ini harus dibandingkan maka para penjual paguyuban panunggalan lebih meraih keuntungan nilai yang sifatnya non-ekonomi tersebut.[The tradition of sublime manners of *hamemayu hayuning urip bebrayan* teaches harmony. Such harmony is mystical smoothness of commerce, which can only be lived through mind and visible. The combination of values that have been presented so far, but if these two values have to be compared, the sellers *panunggalan* community will benefit more from non-economic values.]

The desire to achieve non-economic value makes selling activity not merely to get the maximum profit, but the benefits are few but go on (*ajeg*). Therefore, such trading activities embody noble character (*satriya pinandhita*) (Masduki, 2017; Kistanto, 2016; Pamungkas et al., 2018; Muqoddam & Maghfiroh, 2019).

The realization of such noble character is a belief form (*ngeng*) of the seller to expect blessings. This conviction shows a close brotherhood (*amemangun karyenak tyasing sesami*) to guide sellers' reflective rationality in dealing with buyers. Reflective rationality is intended here to place the buyer's mind as an inseparable part to achieve truth and happiness in selling price communication. Reflective rationality as an explanation makes sellers realize that profits aren't just economic. This kind of confidence can avoid an increase in selling prices arbitrarily (*methung rega*). This explanation is based on Jumadi's statement:

Cathetan barang arto regi sade pangupa jiwa ing Pasar Gede niki sami, ingkang mbenenaken paguyuban kito lan bakul-bakul sanesipun ing ngriki namung anggenipun srawung kaliyan tiyang tumbas. Paguyuban kito ngemuti bilih srawung memayu kados dene Nak Whedy aturaken niku wau ingkang sadanganipun niki diginakaken, kangge nawakaken regi sade kesepakatan paguyuban. Hayuning urip bebrayan saged maringi bebathen sanesipun bandho arto ingkang langkung ageng katimbang bandha arta. Bebathen niki wujud keyakinan kito tetap utawa mudhun arta srawungan sumadulur tetep. Raos sumadulur iki menahi wawasan urip dadi wong bakul, yaiku urip bebakulan sing ora iso ngerti raose tiyang tumbas mbadhe ngilangake keyakinan kasebut.[Note selling price of basic food in *Gede Market* is same, what distinguishes our community and other sellers here is just how to communicate with buyers. Our community is aware of communication that greeted us as *Nak Whedy* said that has been used so far, to convey selling price of paguyuban agreement. *Hayuning urip*

bebrayan provides greater non-material benefits compared to material. This advantage is our belief that we will continue to maintain or decrease the rupiah's relationship *sumadulur*. This inner *sumadulur* order provides the order of life as a seller, that trading life that is unable to understand the buyer's mind will erode the joints of belief itself.]

Mr. Jumadi's statement above is also in line with Darmaji's statement below:

Kapitadosan tuntunan budhi pakerti luhur wawasan gesang kito kangge terus nuwuhaken sareng-sareng nyambut damel bakul, diparingi garis wonten mujudaken raos kabagyan salebetipun nampi pinembagan anggenipun ngawis tiyang tumbas. Raos kabagyan inggih punika raos welas asih sami kados manungsa. Raos niki badhe owah saking manungsa dados barang, menawi bakul namung nggadhahi gegayuhan saged keturutan cathetan keuntungan barang arta pathokan regi sadeanipun mawon, mila kegayuhipun bebathen niki minangka kawontenan raos pribadinipun bakul, namung dhateng cathetan-cathetan nggodhag bandha arta kanthi sekeco tumprap diri pribadi, lan ngliwakaken sekecanipun tiyang tumbas. [The belief in noble guidance of our life way to always foster trade harmony, provides a line for realization familiar inner response to buyer communication interactions. This familiar mind is a form of compassion as a human being. This mind changes from a human being into an item, if seller only has an orientation to achievement record profit of *rupiah*, then the achievement of this profit as seller's personal inner condition, only on records of *rupiah* chasing according to one's own convenience and ignore buyer convenience.]

Familiarity with buyer as expressed by Mr. Jumadi and Mr. Darmaji resulted in *antenge mantheng sugeng jeneng wujude kaya harta lan rasa*. The combination of receiving economic and non-economic value benefits is phrase manifestation *madhep ngalor sugih madhep ngidul sugih* for the seller. This expression is a profit metaphor that doesn't have to be material (the seller's term for the realization of profits doesn't have to face east-west (*madhep ngetan-ngulon*), as has been used by other Javanese people), but also mind.

The use of this phrase for sellers provides a mystical fortune, namely the attitude to not be in a hurry and competing for wealth. All actions are based on inner peace as guidance of always *hamemayu hayuning urip bebrayan*. Mystical luck (*begja*) makes the seller's life in harmony. The Javanese cultural preservation of life makes the sellers feel harmonious in doing selling activities. In line with this, the following is a statement of Suwardi Endraswara (Interview, January 29, 2020, at 11:35 WIB):

Hamemayu hayuning adalah ungkapan tuntutan untuk urip bebrayan inilah ungkapan hasil komunikasi rasa yang ada dalam tindakan. Ungkapan ini perwujudan harmonis penjual dan pembeli. Manunggal rasa dan tindakan ini memberikan rasa keuntungan materi dan non-materi dalam penentuan harga jual. Ini bukan ungkapan yang tiba-tiba muncul tetapi tuntunan budi pekerti luhur pandangan hidup Kejawaen yang telah

diyakini. Bukan hal yang mudah bagi penjual selain *Kejawen* pada umumnya untuk menerima keuntungan non-materi ini walaupun ada di pasar tradisional yang sama, kalau tidak dilandasi keyakinan dari tuntunan budi pekerti luhur pandangan hidup yang kuat.[*Hamemayu hayuning* is demand expression for *urip bebrayan*. This is results expression of taste communication that exists in action. This expression embodies the harmony of sellers and buyers. This *manunggal* sense and action provides a sense of material and non-material advantage in selling price determining. This is not an expression that suddenly appears, but the noble *kejawen* guidance the way of life that has been believed. It is not an easy thing for sellers other than *kejawen* in general to receive this non-material profit even though it's in same traditional market, if it's not based on beliefs from the noble character of a strong outlook on life.]

A noble belief to create an atmosphere of brotherly relations. This relationship is based on the fact that buyers have been subscribed all this time. It is based on the following Darsih expression:

Percayane amemangun karyenak tyasing sesami karo tiyang tumbas aselli saka budhi pakerti luhur nampa paserujukan regi pangupa jiwa paguyuban, minangko wujude harmonis katimbang konflik, yaiku nyang-nyangan. Wasana kaya iki nenangne raos supadas mboten madosi arto kemawon, amarga pagupa jiwa mboten barang engkang ngasilake arto, nanging awujud karyenak tyasing sesami. Wasana kaya iki nyegah sesirik amarga arto kasebat. Nanging awujud doltinuku sak mekaten dadosake ukuran arto isa rugi amarga setitik bathine, nanging bathine raos luwih akeh. Sak ora-orane doltinuku pangupa jiwa niki diparani lan diraoskne tiyang tumbas.[The trust of brotherhood with buyer comes from noble character of *rupiah* acceptance, selling price determining of basic goods community agreement, by promoting harmony rather than conflict, namely bargaining. Conditions that cause our inner calm not to compete in looking for material only because the basic ingredients aren't business goods, but as a way of harmony or togetherness. Harmony is done by preventing those who are just looking for material. From the economic aspect of achieving material calculations this can certainly be detrimental because it can't maximize profits, but I believe it receives greater inner benefits. At least, the staple merchandise is visited and felt by the buyer.]

The embodiment of *karyenak tyasing sesami*, as referred to above, is an embodiment of noble character. This embodiment is an awareness of destiny (*pesthi*). Destiny awareness like this is related to things that are impermanent and magical. Related to this, as stated by Darmaji as follows:

Paserujukan pathokan regi sade pangupa jiwa kangge paguyuban kita mriki yaiku pesthi. Pesthi awujud buddhi pakerti luhur wawasan gesang mbilih rejeki puniko pininta saking Gusti. Mrega menika, bebathen bandho arto sakedik utawa akeh padho kemawon. Untung-rugi mboten diitung saking pitungan arto kemawon,

nanging mboten bandho arto awujud seduluran uga mlebu. Miturut piwulang wawasan gesang kita sedaya wujude tinggine jiwa gesang bakul, yaiku bakul ingkang budhi pakerti luhur supados sanged mulyane tiyang tumbas.[The agreement to selling price determine of basic commodities for our community here is destiny. Destiny is a noble character of life view believing that luck has been outlined by God. Therefore, little or much material gain doesn't matter. Profit and loss aren't measured solely from calculation material aspect, but from non-material form of brotherhood to be maintained. For guidance, our view of life, this is attainment life main degree of human sellers, namely sellers who are virtuous by making buyers happy.]

Destiny awareness shapes profit knowledge (*ngelmu begjan*). The knowledge referred to is inner relationship advantage with a buyer. Such benefits are present systematically and sometimes pra-logically maintained makes selling activity is smooth.

Non-economic benefits are benefits felt by *panunggalan* community sellers so far. Profits like this create a harmonious relationship with the buyer. This explanation refers to the phrase Joko Mulyo is as follows:

...tradisi piwulangan budhi pakerti luhur dados piwulang sikap ingkang netepne kekiyatan raos. Kekiyatan raos meniko awujud piwulang sikap gesang kita saklebet ritual mistik ingkang dipun gunane kangge mbancare gesang dados bakul.[...noble mind teachings tradition becomes a guideline for behavior that emphasizes the inner instinctive power. This inner strength is content of our attitude to life in mystical rituals used as the direction of life as sellers.]

Such a harmonious relationship makes the seller appreciate selling price determination of belief (*net*) and rhythm *kejawen*. This belief and rhythm are mystery activities that the mind can only enjoy. The sharpness of the mind makes *panunggalan* community sellers more responsive to inner cues (*tanggap ing sasmita raos*). This inner gesture is believed to be a real premonition gift for in-demand and rich selling merchandise (*wahyu dyatmika ing pelarisan lan pesugihan doltinuku*). It is demonstrated and proven in the dialog below:

Jumadi : *Regi sade beras beras ingkang super sanga ewu rong atus repes sak kilone meniko awujud bandho arto ingkang diitung saking pemasok saklebetipun ongkosipun dhugi mriki lan pasarujukan paguyuban. Nanging pathokan regi bandho arto kemawon ingkang disampaikanne, artinipun...inggih namung arto niku kemawon mboten saged kirang nanging luwih supados isa.* [The selling price of super quality rice of nine thousand two hundred rupiah every kilogram this material has been calculated by supplier, how much is overall cost and community agreement. If determination this material is conveyed, the value of yes...must be that much may not be less but can sometimes be more.]

Sunarto : *Bandho arto sing diungkapne tanpa raos namung awujud bandho arto pangupa jiwa niku kemawon, mboten kula ingkang dodolan kaliyan tiyang tumbas.*[The

- material delivered without inner thought is the basic food only value, not just me as an understanding of selling activities with buyers.]
- Partiningsih : *Laku dodolan pangupa jiwa dhateng mriki awujud tetep itungan bandho arto ingkang isa dadi raose tiyang tumbas, saka teka nyapa utawa mudhune regi iku dhewe. Khabeh laku kuwi tekane saka ajarane buddhi pakerti luhur sing didukung lingkungan neng kene. Iku khabeh nyata dudu gawe-gawe.*[Selling staples here presents the calculation of material determination that can be felt by buyer, either through greeting or falling rupiah itself. This comes as guidance of our noble mind and character as a seller that is supported by a market environment. This is reality not making it up.]
- Jumadi : *Wawasan gesang nedahaken raos ingkang dedhasar tradisi ritual banyu kangge kabegjan mboten mawon adedhasar cathetan awujud bandho arto kemawon. Menika mboten dipun galih saged dadekne laris lan sugihe doltinuku.*[The view of life mind guides based on mystical ritual tradition of water for profit not only based on material values alone. This unwittingly makes selling and rich selling.]
- Partiningsih : *Kuwi wis dadi tuntunanne buddhi pakerti luhur supados laku urip teka dodolan mboten namung gawe pikirane, nanging nyatane kami sedaya isih tetep nampa bathi.*[This is guidance given by the noble character of life outlook so that selling activities not only use rational but real rational proof that we can still gain profit.]
- Jumadi : *Bathi ingkang kita sedaya maksud menika luwih awujud mboten bandho arto inggih menika kekiyatan raos tentreme gesang. Inggih mekaten, saged dipun arani rugi saking itungan ekonomi, nanging kapitadosan meniko saged ngalahaken itungan rugi, inggih saben mbediten wonten tiyang tumbas. Menawi tiyang tumbas maringgi sukarela mboten purun disusuki utawi maringgi bebarang kaliyan kita, napa mboten ketingalan sami kaliyan untung, Naakk?* [The advantage that we mean is more to non-material form of confidence in inner strength of life peace. Of course, this can be said to be a loss from an economic aspect, but confidence can defeat it, at least merchandise will continue to be visited by buyers. If buyer inwardly voluntarily does not want to accept change or give goods to us, is this in eyes of economy not profit, Naakk?]
- Sunarto : *Menawi tanpa raos napa saged kita sedaya tetep dhateng mriki sampun patang puluh limah tahun lawase, ugi Yuk Darsih lan Kang Joko luwih teko kuwi. Raos sumadulur menika ingkang dadosaken bathi kangge ngucapne kelangan materi ora getun.* [If without an inner mind, maybe we can stay here for forty-five years, even Yuk Darsih and Kang Joko are more than that. That close brotherhood is what makes this advantage to dare to say material loss is not regretted.]
- Jumadi : *Raos ingkang maringi bathi awujud kabegjan kabrayan awujud wawasan gesang bakul, kangge sumadulur dadose katentreman gesang. Menika awujud nyatane bebakulan laris lan sugihe bondha arta lan wangsulipun. Lelaku bakul kita sedaya mboten sami kalian ekonominipun dhateng lintune, amargi dhateng*

ngriki mbetahaken kekiyatan laku saklebeta raos dados kekiyatan tuntunan wawasan gesang kita.[The mind that gives advantage of getting many brothers as an embodiment seller's view of life, to close brotherhood as a guarantee of life peace. This guarantee gives reality to best-selling and rich material so non-material merchandise. The activities of our sellers aren't like general business that is out there because they are influenced by the power of inner activity as a guiding force for our outlook on life.]

Sunarto : *Gesange doltinuku dhateng ngriki awujud bebarengan raos kaliyan tiyang tumbas, amargi ingkang dados utamanipun namung katentreme gesang kemawon.*[Life is selling here as an embodiment of inner togetherness with buyer, because what is sought is primarily the life peace.]

Peace, togetherness, and harmony of life expected by seller based on the dialogue above is a belief form in the traditions of the noble mindset of *hamemayu hayuning urip bebrayan*. This noble character promotes harmony of life with buyers. These milestone traditions of noble character for sellers show a combination of economic and non-economic values. This value combination proves the economic activity of harmony selling price-determining to staples isn't merely looking for material benefits but also peace, togetherness, and harmony as an embodiment of these noble mindsets.

This belief embodies the soul of a virtuous seller (*satriya pinandhita*). This *satriya pinandhita* soul guides in living life with others as noble duties and obligations. It makes the mind and inner not lose direction (*ora minger keblate*) and change in the slightest (*megos tapake*).

As mentioned above, the seller's soul makes awareness to prioritize economic value and non-economic value (inner), meaning that material is still essential, but not merely a goal but as a vehicle in achieving peace, togetherness, and harmony with the buyer. The concept of selling price-determining like this until now continues (*ngelmu titen raos sejati*) as an embodiment of the soul of a trader *tanpa ciri*. The embodiment of the soul that makes no desire to achieve maximum profits (*nggrangsa*), but the benefits are small but continuous (*ajeg*).

Combining these two values becomes a psychological "machine" for sellers in accepting the agreement to selling price determine the association so far. Actions like this are a form of belief in a mystical ritual tradition that must be carried out. It makes it easy for sellers to give buyers for free (*nyah-nyoh*) without material calculate. The results to this day continue to sell. It is a trading activity based on mystical rituals of *kejawen hamemayu hayuning urip bebrayan* teachings.

The explanation above contains 2 (two) goals that make mystics (*ngeng*) facilitate selling activities. *First*, this mystic enlarges the ability to foster close brotherhood (*sumadulur*), not just based on a rational calculation of matter. Second, the embodiment of close brotherhood as intended is a union form between desires needed in staples and hopes to increase siblings (*sedulur*).

Second, the mystique increases tolerance for material uncertainty. This uncertainty occurs when the material condition of the selling price goes down. Such conditions lead to seller confidence to decline to neutralize the material. This belief is a harmonious relationship form (*amemangun karyenak tyasing sesami*), based on which the buyer has been a customer.

Both mystics make the sellers always prioritize brotherhood in action. Why is that? Because living a selling life is an awareness of destiny (*pesthi*) to deal harmoniously with buyers, this means that community sellers believe the brotherhood indirectly makes selling activities smooth. Mystical power like this relates to things that aren't permanent and supernatural so that even if physical domination is material, it's certainly difficult to accept.

Mystical power is in line with the belief that God's provision in selling comes by maintaining a harmonious relationship with a buyer (*Rejeki Gusti iku gegayutan marang wektu, papan, lan jatah marang sesrawungan harmonis kaliyan tiyang tumbas*). This belief causes the seller to trust the buyer's commitment as fluency (*pelarisan*) and wealth (*pesugihan*). This sentence is the researcher result of selling activities with community sellers, with a complete statement as follows:

Penentuan harga jual yang khas yaitu melibatkan batin (raos) penjual sesuai dengan keputusan paguyuban. Keputusan paguyuban ini merupakan wujud rezeki yang digaris Tuhan. Karenanya, pembeli bukanlah dikatakan sebagai raja namun saudara. Saudara yang memberikan pelarisan dan pesugihan untuk menyakinkan, bahwa rugi perhitungan materi tidak menjadi soal yang terpenting jalinan persaudaran tetap terjaga, karena hidup berjualan tidak sekedar untung-rugi materi, namun merupakan keyakinan untuk mendapatkan berkah (ngalap berkah).[The typical selling price determination that involves seller's inner (*raos*) in accordance with community decision. This community decision is a form of sustenance outlined by God. Therefore, the buyer is not said to be a king but a brother. Brothers who give *pelarisan* and *pesugihan* to convince, that material calculation loss isn't the most important issue brotherhood relationship is maintained, because selling life isn't just material profit, but it is a belief to get a blessing (*ngalap berkah*).]

Of course, such a thing is detrimental from an economic perspective, but the reality is that sellers can still sell and not go bankrupt until now. Fluency (*pelarisan*) and wealth (*pesugihan*) referred to as attitude strength that merges in mentality. Attitudes like this led to mystical power (*sugesti*) smooth sales activities. The culture of noble character can change the attitude or orientation of mind about economic values. This attitude or orientation can position the economic actors themselves over the occurrence of social phenomena they encounter. This statement is as stated by humanist Bandung Mawardi that *ora mung weteng wae sing dadi umborampe srawungan nanging santi memayu hayuning bebrayang sing dadi harmonisi urip ing pasar Gede...yaiku aku kowe podho wae* [not only is the stomach that is goal of relationship but belief of *memayu hayuning bebrayang* has become a harmonious life in *Gede* market...that is, you are the same]. In this way, a person has humanist value as a provision to be humanized (*diuwongke*). The provision of these beliefs makes life safe and happy. The presence of these moral convictions fosters noble awareness to maintain harmony together. This harmony kind is *kejawen* mystical milestone of *hamemayu hayuning urip bebrayan* (Kistanto, 2016; Endraswara, 2015; Pamungkas et al. 2018). The embodiment of *hamemayu hayuning urip bebrayan* makes it easy for sellers to feel what the buyer feels (*ngraosaken raosing wong tuku*). It considers the buyer, not someone else (*dudu kowe*). This

inner conviction gives rise to brotherly relations (*seduluran*) as a form of harmonious interaction (Sugiarto, 2015; Boanergis, Engel & Samiyono, 2019). This fraternal relationship creates an atmosphere of togetherness in selling prices (Prasetyo, 2015; Allen, 2015; Al Masum & Parker, 2020).

CONCLUSIONS

The mysticism of *hamemayu hayuning urip bebrayan* affects the concept of selling price-determining for *panunggalan* community sellers. This selling price determination combines economic and non-economic values. This combination makes selling activities not only profit and loss but also spiritual and social.

The selling prices determination such is selling price of Javanese ethno-economics. This selling price at an empirical level shows that the *panunggalan* community tends to prioritize peace, togetherness, and harmony in interacting with buyers, even though it does not provide material benefits. It later enlarges the ability to foster close brotherhood (*sumadulur*), not just based on a rational calculation of matter. As intended, the embodiment of close brotherhood is a union form between desires needed in the form of staples and hopes for increasing siblings (*sedulur*). Finally, increase tolerance for material uncertainty. So, there is a kind of soul as a manifestation of *hamemayu hayuning urip bebrayan* to understand buyers' feelings as inheritance and benefits during this time.

This condition provides a theoretical contribution to management accounting as development in the study of selling price-determining concept. The selling price concept level believed by *Panunggalan* community sellers, so that it is not necessarily believed by other community sellers such as *Angesti Sampurnaning Kautaman (ASK)*, *Sapta Darma*, *Pran-Suh*, *Sri Jayabaya*, *Paguyuban Ngesti Tunggal (Pangestu)*, *Sumarah*, *Hardopusoro*, *Ngudi Utomo*, *Pembuka Das Sanga*, *Perwathin*, *Sastro Jendra Hayuningrat Pangruwating Diyu (SJHPD)*, *Susila Budi Dharma (Subud)*, or other *Kejawen* community. Furthermore, this value combination is only found in the selling price of basic food or staple (*pangupa jiwa*). Thus, the events and characteristics may not be possessed by goods other than staples and cultural support for *hamemayu hayuning urip bebrayan*, which may not necessarily be grown in other traditional markets.

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